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For "The Friend."

Extracts from Letters, &c., referring chiefly to Friends in America, during last century, with notes.

(Continued from page 162.)

Continued Letter of James Pemberton to Samuel Fothergill.

Philadelphia, 11th mo. 1756.

I herewith send thee copies of the two last Indian treaties, by which thou wilt observe through the blessing of Providence on the endeavors which have been used, matters with them afford no unpromising appearance; to which Friends have been instrumental greatly to contribute, and at a considerable expense both of time and money. When the first account of the Indians coming in, in consequence of the several messages sent them by Capt. Newcastle* (a faithful Indian chief since dead in this city, and buried at his own request in Friends' burying ground) some of which passed before thy departure, which was about the 20th of 7th month last; most of the Friends of this city collected at the meeting-house, and on a representation of what had passed in the former small conference, and that it appeared likely we might be of considerable service by showing our readiness to contribute our endeavors to restore peace to the Province, and that we had reason to think the Indians reposed some confidence in Friends, it was so generally agreeable that a subscription was immediately made, and near two thousand pounds subscribed before parting; also a committee appointed to receive the same and to attend the treaty at Easton, which they and many others accordingly did, and the Indians gave several particular tokens of their satisfaction in seeing Friends there; the old king† on first meeting John Evans

and three other Friends, said, "Now here's Quakers, now I believe all I have heard to be true." Though there were difficulties in the way, and it required prudence to conduct the affairs so as to avoid interfering with the Government, and Governor Morris, who at the treaty had the management, forbid Friends having any intercourse with the Indians, yet they remarkably subsided, and matters fell out in such a manner at length, that the Governor and those with him were obliged to make use of the present Friends carried with them, gave it in our name, and some of his Council acknowledged Friends being there was of considerable use. In pursuance of what the Indians then engaged, they came down, and Governor Denny hath held another treaty with them in the 11th month last, which ended to good satisfaction. Friends waited upon him with an address before his leaving the city, offering their services as before, to which he consented and a great number attended; also our English Friends J. Hunt and C. Wilson. As the Indians have now explained themselves more fully than heretofore, we have reason to hope for an accommodation of the differences, though there are some of our leading men in the Government appear very averse to it, and would rather choose a continuance of a war with them to answer their own ambitious views; representing the Indians as persons in whom no confidence can be placed, &c. But we are satisfied they have grievances which ought to be redressed, and they have given proofs that may be trusted, no mischief being committed by them or any others on our northern frontier between the time of the first conference at Easton and the last, and it appeared they had no communication with the Ohio Indians. Our warriors went on an expedi-

ship, he removed, with 70 other Indians, to Wyoming, and relinquished his connection with the Moravians. In 1755 he was raised to the position of "king of the Delawares," and with a part of the Susquehanna Delawares joined the Delawares and Shawanese of the Ohio in the interest of the French, against the colonies. He was a man of strong mind and will, and had been a leader in many of the attacks which were made upon the whites who had settled within the limits of the "walking purchase," north of the Lehigh, against whom they proposed to wage a war of extermination. It appears that before this period Tedyuscung had not been personally known to Friends of Philadelphia, as the Trustees of the Friendly Association, in their address to Governor Denny in the 7th mo. 1757, speaking of this treaty, say: "At the Governor's lodgings we first saw Tedyuscung the Delaware chief, to whom we were before utterly strangers." In vindication of their motives in offering their services to promote peace with the Indians, the Trustees add in reference to this interview: "On our coming in, he immediately expressed his regard for and confidence in the Quakers, and declared, he would not proceed to any business, unless we were present, and confirmed it so evidently by his subsequent conduct at that, and the ensuing Treaty, that we could not without an unjustifiable neglect of our duty, decline contributing our utmost endeavors to improve this disposition, to the interest of our country, so far as we might be able to do it, consistent with our respective stations in life."

tion this summer against the latter, which by them is boasted of as an extraordinary exploit, yet on an impartial examination it would not appear so much so—but this I leave: and may just remark that our news writers here are fond of publishing every account they receive of mischief done on the frontiers, which have been frequent this summer, but less so than last winter, and without a proper distinction; by which means people on your side may probably conclude it strange that they should continue their murders, at the same time that they are treating with us; but it is well to observe it is the western part of the Province [that] hath been groaning [under] this distress, and that they do not appear to have any communication with those who are treating with the Government. Generals Loudon [commander-in-chief of the British forces] and Johnson [superintendent of Indian Affairs] have so just an opinion of the best method of reducing the Indians to an alliance with us, that they have given a commission of a person for sending a message to the Ohio Indians to endeavor to obtain a conference with them; and that person hath been in this city some time to forward the business (and he hath consented to have the assistance of the Trustees of the Friendly Association for restoring peace with the Indians by pacific measures, which is the term the contributors to that fund have fixed upon) and they set out on that journey yesterday—of the success whereof I hope in future, if it meets the blessing of Providence, to give thee a good account."

The preceding remarks of James Pemberton in relation to the efforts used to regain the friendship of the Indians, will be better understood by a brief statement of the events occurring at that period.

The hasty and unadvised declaration of war by Governor Morris against the Delawares, previously referred to, was not approved of by General Johnson, and he expressed surprise that one province should declare a war which might involve the other colonies without consulting the rest. The knowledge of this probably induced Governor Morris to listen more readily to suggestions for peace; and an opportunity being afforded by the presence of some chiefs of the Six Nations in Philadelphia, a confederacy whose influence over the Delawares was considerable, it was hoped by Friends that through their agency, a proposal might be made for a conference.

One or more interviews with these chiefs appears to have taken place in Philadelphia before Samuel Fothergill returned, to one of which Catharine Payton refers particularly in her Journal. These interviews resulted in sending two members of the Council of the Six Nations, Captain New Castle and Jagrea, and William Loquis, a Delaware, to Wyoming, with the consent of the Governor, to let the Delawares know "There were a peo-

* He was a Six Nation Indian, who when a child had been formally presented by his parents to William Penn, at New Castle. In 1755, Governor Morris publicly conferred upon him the name of *New Castle*, in commemoration of this event, and in confirmation of his good offices towards the whites.

† The king here referred to was Tedyuscung who, in 1754, had been elected a chief of the Delawares upon the Susquehanna. Some years previously he made a profession of Christianity under the Moravians, and became a member of the community of Christian Indians settled at Gradenhutzen, then upon Mahanoy Creek. He was baptized under the name of Gideon Tadeuskund. About the time of his appointment to the chieftain-

ple risen in Philadelphia, who desired to have peace restored, and that they must cease from doing mischief, and not be afraid, but be willing to come and treat with the English." By the same messengers the Governor informed them that he had heard that a cessation of hostilities had been agreed upon in a Council recently held with them by the Six Nations, through the influence of General Johnson, and that if they would deliver up their English prisoners, to the latter Indians, and abide by such terms as might be agreed upon, it would be possible to re-establish peace, &c.

These efforts were so far successful, that Tedyuscung, who stood at the head of the Delaware confederacy, returned with Capt. New Castle as far as Bethlehem, and there remained to await the answer of the Governor fixing a place of meeting. At the same time, with the characteristic suspicion of the Indian character, he placed parties of his warriors at such distances between himself and Wyoming as to be readily communicated with in case of any difficulty. It was after the return of Captain New Castle, and his report to the Governor, that the large meeting of Friends alluded to by James Pemberton was held, about the 20th of 7th mo. On the 28th of 7th mo. the Governor and four of his Council, three Commissioners appointed by the Assembly, and about forty citizens of Philadelphia, mostly Friends, met the Indians at Easton, the place appointed for the interview.

On this occasion it was evident that the friendship of the Indians had been much weakened towards the English by the persuasions of the French, who had promised the Delawares that if they would join them in the war then pending they should recover their former hunting grounds to the west of the Susquehanna. The Six Nations, whose alliance had also been sought by the French, aware of their importance and desirous of improving this opportunity, had empowered Tedyuscung to speak on their behalf at this conference, and had sent him with a message, a belt of wampum, which in accordance with their customs had a special meaning. In the middle of this belt was a square to represent the lands of the Indians, and at either end the figure of a man, one of which indicated the French, and the other the English, both of which, they said, "covet our lands." Tedyuscung producing this belt, declared, as the spokesman of ten nations, "Whoever will make peace, let him take hold of this belt, and the nations around shall see and know it; I wish the same good Spirit that influenced William Penn may inspire the people of this Province at this time."

The Governor accepted the belt, and the conference ended with a promise on the part of the Delaware chief to promote the work of reconciliation among the various tribes, and to invite them to another meeting, where further steps should be taken towards concluding a lasting peace. The next conference held at the same place in 11th month 1756, was in pursuance of this promise, and it was here, on being pressed, that Tedyuscung stated the causes of their dissatisfaction, prominent among which was the fraud practised upon them by the notorious "walking purchase" made by the authority of the Proprietors in 1737. The open declaration of these grievances and the disposition manifested at that time by the Commissioners to settle them honorably, gave "reason to hope," as ex-

pressed by James Pemberton, "for an accommodation of the differences." By the candid treatment of the Indians at that time, the Governor,* as the Mohawks afterwards said, "put his hand into Tedyuscung's bosom, and was so successful as to draw out the secret [of his hostility] which neither Sir William Johnson nor the Six Nations could do." An offer was then made to give immediate satisfaction by the payment of money to the Indians, whether their claim was just or not, but as Tedyuscung informed the Governor that the main design of his coming was to re-establish peace, and that he was not then empowered to receive satisfaction in reference to the lands, &c., another meeting was proposed in which these matters might be further considered and finally settled.

While the Province was thus treating with the Delawares of the Lehigh and Susquehanna to settle their difficulties by pacific measures, it was preparing a military expedition against the Delawares living on the Allegheny and Ohio. This expedition, under Col. Armstrong, to which reference is made in the preceding letter, in the 8th month 1756, destroyed the Indian town of Kittaning, with many of its inhabitants, by fire.

The assistance of the Trustees, mentioned in the above letter, was an appropriation of £100 given to George Croghan, the deputy of General Johnson, for the purpose of sending an invitation to the hostile Delawares on the Ohio, to a friendly conference with other Indians in the spring. This message was considered by them, but upon consulting with their neighbors the Senecas, they were discouraged from accepting the invitation, and returned an answer to the effect that as it did not purport to come from the Government and the people of the Province, it was not proper to the occasion.

(To be continued.)

Of Fraud.

(Continued from page 163.)

To proceed: If a man will take all advantages which the very laws allow, he will very often do great injustice, and in good conscience make himself liable to restitution. For instance: a man, in settling his estate, which he may righteously do, forgets some formality which the law requires. Now, may I honestly go about to break this settlement? No, surely. Why, what, then, was the law made for? Why, purely to prevent frauds. Then, say you, he may be relieved in Chancery. But shall I give a man the trouble and the expense of law, when I believe beforehand that he has a right in conscience? A man must love the world more than the commands of God that will do so.

The very same must be said of unjust prescriptions, which yet the laws allow of. Not that length of time can give a man any right which he knows he had not from the beginning, but because there would be no end of lawsuits if people were to be disturbed forever. The law, therefore, does what is best for the public in general, and leaves it to private men to act as they will answer to God and a good conscience. It is too common for people to conceal, and to keep, what they have found. People do not, surely, consider that there is an express law of God against

such practices; but they will find very particular precepts and directions touching this matter in the twenty-second chapter of Deuteronomy. But do these precepts oblige us? Yes, surely, unless you suppose that God required of the Jews to be strictly honest, and that Christians may do what they please.

In short, it would be a difficult matter to reckon up the many deceits that may be practised without being liable to be called to an account. But the sins of injustice which are most common, and least taken notice of, are such as are committed in the way of trade and bargains. The wise man has given us fair warning of this; "As a nail," saith he, "sticketh fast between the joinings of the stones, so doth sin stick close between buying and selling." (Eccles. xxvii. 2.) And therefore a man who desires to keep a good conscience will be very watchful over himself, where he has warning beforehand of the danger he is in, and will be glad to have such rules to walk by as he is sure will not deceive him. Such is that of our blessed Saviour: "*Whatsoever ye would that men should do to you, do you even so to them.*" (Matt. vii. 12.) Which, though a very general rule, yet by a well-meaning Christian may be applied to all our dealings with one another. A man, for instance, who sets this rule before his eyes, will hardly put off damaged or distempered goods for sound; will hardly take advantage of the ignorance of the buyer; will use no deceits to raise the price, or set off the value of what he desires to sell.

I do not here mention false weights and measures; oppressing the poor; buying or selling of stolen goods; using oaths and lies to deceive those with whom they deal. Those that do any of these things know that they do ill; and all the rules of the Gospel will be of no use to them so long as they do not believe them. But, for the sake of such as really desire to make a conscience of their ways, one would endeavor to make their way plain and safe, and their consciences easy upon good grounds.

Now, gain being the end of trade, and every man having a right to a reasonable advantage, of which he himself must very often be the sole judge, he lieth under a great temptation of being favorable to his own interest, and of overlooking that of others; to prevent which, these considerations should always be present with men of business:—That "he that maketh haste to be rich, can hardly be innocent" (Pro. xxviii. 20.); that every man has a right to be dealt with fairly; that all depends upon God's blessing; that the fear of wanting what is necessary is the fear of infidels, who know not God; and that a man's life (and happiness) consisteth not in the abundance of the things which he possesseth.

When a man can consider such truths as these seriously, he is then disposed for saving instruction; he will easily hearken to the rules of religion; and a few rules will serve to direct him to keep a good conscience in the way of business. I shall recommend one very plain rule, which will go a great way towards directing every conscientious man how to act safely with respect to gain; and that is, to take such a gain, advantage, or consideration, as the person with whom I deal would be satisfied with if he knew my business as well as I do, and the reasons which oblige me to take such a profit. That this is a safe and good rule in trade is pretty plain from matter

* Governor Denny, who had shortly before succeeded Governor Morris.

fact; for, whenever two persons deal together who both understand their business well, a few words serve their turn: he that asks a reasonable gain, and he that buys sees it is fit he should have what he asks, all things considered. Now, if men would but make this their rule when they deal with such as are ignorant, it would prevent a great deal of guilt, which the Wise Man saith is most inseparable from buying and selling.

There are certainly secrets in dealings, which everybody cannot be acquainted with; but, to prevent my being partial to myself, I may suppose the person I deal with knew the reasons why I insist upon such a price, and then, if I am conscious to myself that I need not be ashamed of such gain, I have a good testimony of my honesty, and my conscience will never reproach me for injustice. But if, instead of doing so, I take what I can get, make a hand of the negligence, ignorance, or implicitness of those with whom I have to do, practise what is unjust, I have no regard to the laws of the Gospel; and, if ever I do repent of this sin, I make myself liable to one of the most difficult duties of Christianity—that of restitution and satisfaction, without which my repentance will never deliver me from the sad consequences of such injustice.

But to prevent, as much as may be, any occasion for the exercise of the duty of restitution, I would lay before you, 1st, the greatness of these sins; 2ndly, the temptations which lead to them, that we may avoid them; 3rdly, such considerations as are most likely to keep us from running into them. And, first, we are not to judge of the greatness of crimes by the opinion the world has of them. At this rate, we should not only make a jest of taking advantage of and cheating one another, as is too common; but even some other crimes which a Christian should not mention without horror, would be counted failings, rather than sins that will shut us out of heaven. But we are to judge of the greatness of the crimes by the authority that forbids them; by the punishment threatened; and by the mischiefs that attend them.

Now, all sins of this kind are plainly against the great rule of justice given by our Saviour. Whatsoever ye would that men should do to you, do ye even so to them.* People are very sensible of any such injury done to themselves, and give very ill names to such as overreach them. This shows that men do not think these small faults when they themselves are the sufferers. And, then, it is said expressly of these sins, "that the Lord is the venger of all such" (1 Thess. iv. 6), perhaps because men are too apt to overlook them. And in another place St. Paul saith, "that the unjust shall not inherit the kingdom of heaven."

(To be continued.)

The Increase of Population in Europe.—Dr. J. Decaisne, in a note communicated to the Paris academy of science, shows that from the triple point of view of the fecundity of marriages, of the absolute number of births, and of the excess of births over deaths, France occupies the lowest place of all the European states. In Prussia 100 marriages gave 460 children; in France the same number of marriages give only 300 children. In Prussia the number of births for each 100 of the population generally is 3.98 per annum; in France there are only 2.55. In Prussia the excess of

births over deaths in each million of the population is 13,000 per annum, while in France it only amounts to 2,400. "If we admit," says Decaisne, "as a conclusion from the above figures, that the doubling of the population of France, despoiled of two of its finest provinces, and by unheard of disasters, will require 170 years to be effected, while that of Prussia requires only 42 years, Great Britain 62, and Russia 16, some estimate may be made of the amount of evil that has befallen this country." Frenchmen, however, don't emigrate, and thus subtract from the population of their country, as do the Germans.—*Late Paper.*

For "The Friend."

Comets and Meteors.

(Concluded from page 165.)

Reference has been made above to several comets which have been supposed to be directly connected with certain periodic displays of meteors. But the most interesting case of the kind remains to be mentioned. We allude to *Biela's Comet*, the history of which is so remarkable that we shall now proceed to give a pretty full account of it. It was discovered on the 27th of Second month 1826, by Biela, an Austrian officer residing at Josephstadt, in Bohemia. Parabolic elements of its orbit were shortly afterwards calculated, and these were found closely to resemble the elements of comets observed in 1805 and 1772. There was therefore reason to believe that these were all apparitions of the same body, and that it was consequently moving in an *elliptical* instead of a parabolic orbit. Further calculations were made, based on this supposition, and the result was the computation of an elliptical orbit which agreed so well with the observed places of the comet during the whole time it remained visible, that the date of its next return was predicted. The orbit thus obtained gave a period of revolution around the sun of about six and three-quarter years, the comet passing at its perihelion a short distance within the earth's orbit, and at its aphelion not far beyond the path of Jupiter. The computed time of its next return to perihelion was the 27th of Eleventh month, 1832; but about a month before this, viz: on the 29th of Tenth month, it would cross the plane of the ecliptic just within our orbit, and only some seventeen thousand miles from it. This distance being less than the estimated semidiameter of the comet, it followed that on that day a portion of the earth's orbit would be included within the body of the fiery visitant. When this was announced as the result of astronomical calculation, and further that at that time the earth would be approaching that very spot, great fears of a collision of the two bodies were entertained, and many of the daily papers* announced that the comet would strike the earth and shiver it to atoms. In consequence of the consternation thus produced, the French Government engaged the celebrated Arago to prepare a treatise on the subject, showing all that science had discovered respecting the course of the dreaded comet. The fears of the people were in good measure allayed when they learned that although the comet was indeed expected to cross our orbit on the evening of the 29th of Tenth month, the earth would at that time be at the safe distance of some fifty millions of miles, and

would not arrive at the point of intersection until the 30th of the next month, by which time the comet would be out of our way and speeding its rapid flight around the sun. The comet came and went according to prediction, completely verifying the laborious and careful calculations by which its path and movements had been foretold.

Its next return to perihelion was in 1839, but the earth was at the time in a distant part of its orbit, which circumstance and its position near the sun being both unfavorable for observation, the comet passed unseen. When at its brightest in 1826 and 1832, it was not a conspicuous object, being rather faintly visible to the naked eye.

Careful calculations as before indicated the 11th of Second month, 1846, as the time of the next or fourth return of Biela's comet to perihelion; and on this occasion, its position with respect to the sun and earth being favorable, it was visible for nearly five months, being first detected on the 28th of Eleventh month, 1845, and disappearing on the 22d of Fourth month, 1846. During this visit it exhibited a phenomenon that struck astronomers with amazement, as a thing almost or entirely unprecedented in the history of our system. The first indication of anything unusual was on the 19th of Twelfth month, when the comet appeared pear-shaped. A few weeks after this it actually separated into two distinct bodies, which continued to travel together for more than two months, the apparent distance from each other gradually increasing until it reached 9' 19" of arc, or about two-sevenths of the apparent diameter of the sun or moon. A great portion of this increase of apparent distance was due to the comet's increasing proximity to the earth. The actual distance of the centres of the two bodies on the 10th of Second month, was computed to be 149,800 miles: it steadily increased until the 3rd of Third month, when it was 157,200 miles, after which it diminished somewhat. Lieut. Maury, then at the Washington Observatory, was the first who noticed the separation of the comet into two parts, he having detected it on the 12th of First month. Three days afterwards the surprising phenomenon was observed in Europe, and subsequently the twin comets were closely watched both in Europe and America. Very remarkable changes were observed to be going on. The new comet, as well as the original one, had a nucleus; each had a short tail parallel to the other, and nearly perpendicular to the line of junction. The new comet, when first discovered, was small and faint compared with the old; but by the 10th of Second month they were of nearly equal size and brightness. On the 14th and 16th, however, the new comet was brighter than the old, presenting a sharp and starlike nucleus, compared by Lieut. Maury to a diamond spark. But by the 18th the old comet had regained its superiority, the nucleus being unusually bright and well defined; and from this period the new companion began to fade away. On the 24th of Third month the comet was again apparently single, and on the 22nd of Fourth month both had disappeared.*

The return of Biela's comet in 1852, was looked forward to with much interest, as as-

* The above account of the phenomena presented by Biela's comet, in 1846, is chiefly abridged from Herschel's "Outlines of Astronomy."

* In France, at least, according to Arago.

tronomers were uncertain what appearance it might then present. It came at the time expected, and *still the comet was double*. The two portions were further apart than before: the distance between them being about 1,200,000 miles, thus affording further evidence of the disruption it suffered in 1846.

In 1859 the comet was not detected. Owing to its apparent place being near that of the sun, it may have returned that year and passed quietly along all undiscovered; but in 1866 it should have reappeared in a position so far from the sun that it would have been visible; but it could not be found! So, also, in 1872, it should have crossed our orbit on the 26th of Eighth month, on its way down to its perihelion, but it does not appear to have been seen. In fact no trace of it as a comet has been discovered since 1852. Hence it is supposed that the breaking up which commenced under the wondering gaze of our astronomers in 1846, has been going on since, and that by this time Biela's comet has been transformed into a meteoric cloud or stream. It was therefore suggested that a watch should be kept in different places in this country and Europe, on and near the 27th of Eleventh month last, (that being the time when the earth would pass very near the comet's orbit), to see whether any remarkable display of meteors would be observable. The watch was kept; and the result confirms the above supposition. There is but little doubt that a portion of Biela's celebrated comet—the body that it was feared by some would strike the earth and destroy it in 1832—has actually encountered our planet in 1872.

The star-shower thus produced was more favorably seen in Europe than in this country. The following interesting account of observations made in several places in Italy on the night of the 27th, is taken from the *Public Ledger* of this city, being a free translation of the substance of a letter received here by Benjamin V. Marsh, from Francisco Denza, Director of the Moncalieri Observatory, near Turin.

"This brilliant phenomenon is described as a great shower of luminous meteors heretofore unprecedented in Italy. It was first observed in the dusk of the evening, and continued until after midnight, when it was obscured by intervening clouds. Four observers at the College counted 33,400 falling stars in six hours and a half, or from six o'clock to half-past twelve. This number represented very imperfectly the actual number of meteors, since from six to eight o'clock, the hour of maximum flight, there were in some regions of the heavens so many as to resemble flights of rockets. The sheet of flame was constant, and as the trains descended in fiery columns and in sudden gusts, only the more conspicuous and larger balls could be noted. At times such as above described, 400 meteors could be counted every minute and a half by the observers. There were seen numerous meteors with large and brilliant bands of fire, very many globes of dazzling light as large as the moon, bright and transparent clouds, which breaking up in a thousand shapes, exhibited themselves in groups and frays of the most beautiful and singular forms. Some of the clouds changed from place to place, and showed themselves again from time to time, one cloud remaining stationary for more than twenty-one minutes. This display is considered as that of a cosmical cloud, which, en-

countering our atmosphere, was opened out and dissipated in a meteoric shower. The position of the point from which the meteors radiated, which, after accurate determination, was found near the star 'Gamma' of Andromeda, and the epoch of the appearance induce the belief that this meteoric cloud is the same which was observed by Brandes, December 7th, 1798, by Raillard, December 7th, 1830, and by Herrick, November 30, 1838. At present the period of encounter of the meteoric cloud with the earth's orbit, it is believed, should fall exactly upon November 27–28.

"It is also believed that this meteoric current follows the orbit of Biela's Comet. Padre Denza is of the opinion that nothing is more probable than that the great meteoric cloud which gave rise to the shower of November 27th, 1872, was a part of Biela's Comet entangled and diffused with the cosmical cloud, especially if it be true that the earth on November 27th, 1872, traversed one of the nodes of the orbit of this comet. This great 'star shower' was observed in Italy. At Naples, Professor De Gasparis counted two meteors per second. At Matera, Professor Eugenio, with three assistants, noted 38,153 falling stars from six to twelve o'clock; and at Messina the multitude of falling stars was so great that they could not be counted. At Mondovi, Professor Bruno, with three observers, counted 30,881 meteors during eight hours. The maximum shower occurred from 8 to 9 o'clock."

In the United States the phenomenon was systematically observed at various places, and the number of meteors seen was carefully noted. But it is evident, as the maximum of the star-shower in Italy was at about 8 o'clock in the evening, (it being then about half past two o'clock in the afternoon in this part of the world,) and as it had greatly diminished by midnight, the inhabitants of America were prevented by the daylight from witnessing the imposing part of the grand exhibition. About a thousand meteors were seen in an hour, however, at New Haven, and they were probably quite as numerous at other places in eastern America. At New Haven an unusual number were observed as early as the evening of the 24th, and again on the 25th. On the 26th a storm prevented observations, but on the evening of the 27th as many as 1750 meteors were counted between 6h. 38m. and 8h. 48m. P. M., by a company of students from Yale College, varying in number during the time from two to six, under the direction of Prof. H. A. Newton. They noted 1050 in the first hour and 700 during the last 70 minutes. At Washington, Philadelphia, Hadonfield and other places, the number counted on the same evening by fewer observers was nearly in the same proportion, the display gradually diminishing as the evening advanced, and almost entirely ceasing by 10 o'clock. It would seem probable that there must have been a grand display in those parts of Europe and Asia where the weather was favorable on the evening and night of the 27th, and perhaps also on the Pacific coast of this Continent, before sunrise that morning; but the compiler of this article has not yet met with any accounts of observations in those places.

To return to comets; it is generally conceded that the matter of which they are composed, whatever it may be, is, in most or all cases, exceedingly light and diffuse: and as

this feature has an important bearing on the hypothesis of the conversion of comets into meteoric clouds, a few words on the subject may appropriately conclude this paper.

That the quantity of matter in a comet, or in other words, its *weight*, is very small compared with that of a planet or moon, is evident from the fact that although there are doubtless thousands of comets revolving among the planets of our system, the latter are not sensibly affected by the attraction of the former, whereas comets are themselves delayed or accelerated in their course very considerably by the action of the planets; the effect of a single planet in this way, often amounting to days, and in some cases to many months. Thus it was computed that Halley's celebrated comet, in the course of a single revolution between the years 1682 and 1759, was delayed 100 days by the action of Saturn, and 518 days by the attraction of Jupiter; and its return nearly at the time predicted, verified the general correctness of these computations. In some instances cometary orbits have been entirely changed in their form and dimensions by the attraction of a planet. Thus in the oft-quoted case of Lexell's comet, which was visible in 1770, it is believed that the attraction of Jupiter changed its orbit in 1767 from a large ellipse to a small one of but five and a half years' circuit, and that in 1779 it passed nearer to that planet than its fourth satellite, and was thus whirled from its new orbit and thrown off in a *third* ellipse of much larger dimensions than the second one, or possibly in a parabolic orbit never more to return. But it is observable that neither Jupiter nor his satellites were sensibly affected by this remarkable encounter.

The scale-beam of the astronomer, where with he weighs the sun and planets, and even the satellites of some of the latter, is a very complex yet delicate instrument. The utmost skill of the mathematician is required to use it successfully, but, within certain limits its determinations are entirely reliable. In vain, however, have been all attempts to weigh comets in the wonderful balances; these misty orbs are too nearly imponderable to move the beam an hair-breadth.

If then the weight of comets is so very inconsiderable, it follows, inasmuch as their volume or bulk is usually very large, that the matter of which they are composed must be very diffuse. When, therefore, one of these remarkable orbs has been interposed between a star and the observer, the star has, in several instances, been seen *through the substance* of the comet. It is very seldom indeed that the opportunity presents of witnessing this singular phenomenon. Two cases, however, may be cited. Sir John Herschel mentions that Biela's comet having passed over a small cluster of stars of the 16th or 17th magnitude the appearance presented was that of a nebula partly resolvable into stars. The most trifling fog would have effaced the stars, but they still continued visible, although the interposed cometic matter must have been some fifty thousand miles in thickness. More recently, while professor C. A. Young was making observations at Dartmouth College Observatory, on the 1st of 12th month, 1871, Encke's comet "passed centrally over a star of the 9th magnitude," and yet, he says, "the star did not appear to be dimmed in the slightest degree." The observation was made with a telescope of 9 4-10 inches aperture. LLN.

For "The Friend."

UNUSED SPICES.

Selected.

Now upon the first day of the week, very early in morning, they came unto the sepulchre, bringing spices which they had prepared."—Luke xxiv. 1.

What said those women as they bore
Their fragrant gifts away?—
The spices that they did not need
That resurrection day.

Did Mary say within her heart,
"Our work hath been in vain;"
Or, counting o'er the spices bought,
Of so much waste complain?

Not so; for though the risen Lord
Their offering did not need,
Not unrewarded was the love
That planned the reverent deed.

For, though unused their fragrant store,
Yet well might they rejoice,
Since they the first who saw the Lord,
The first who heard his voice.

Sweet story, hast thou not some truth,
For my impatient heart?
Some lesson that shall stay with me,
Its comfort to impart?

Have I not gathered in the past,
In days that are no more,
Of spices sweet and ointment rare
What seemed a precious store?

A little knowledge I had gained,
A little strength and skill;
I thought to use them for my Lord,
If such should be his will.

Alas! my store unused hath been,
The strength I prized hath gone;
My weary hands have lost their skill,
And yet my life goes on.

In all the busy work of life
I have but scanty share,
And scanty is the service done
For Him whose name I bear.

So many hopes and plans have died,
In weariness and pain,
My heart cries out, in sore distress,
"Was all my work in vain?"

Be still, sad heart, thy hopes and plans
Are known to One divine;
He knoweth all thou *wouldst* have done,
Had greater strength been thine.

My unused spices! Dearest Lord,
They were prepared for thee;
Yet if for them thou has no need,
Let *Love* my offering be.

Vermont Chronicle.

NIL DESPERANDUM.

Selected.

Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble—
Trust in God to do the right.

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely—strong or weary—
Trust in God and do the right.

Some will hate thee; some will love thee;
Some will flatter; some will slight;
Cease desponding—look above thee—
Trust in God and do the right.

The Sins of the Tongue.—In all the disorders of the world the tongue hath a great share. To let pass those irruptions of infernal furies, blasphemies and cursing, lying and incharitable speeches, how much have we to account for unprofitable talking? It is a lamentable thing that there is nothing, for the most part, in common entertainments and societies of men together but refuse and trash; as if their tongues were given them for no

other end than to be their shame, by discovering their folly and weakness.

But for all the disorders of the tongue, the remedy must begin at the heart. Purge the fountain, and then the streams will be clear. Keep thy heart, and then it will be easy to keep thy *tongue*.

It is a great help in the quality of speech to abate in the quantity; not to speak rashly, but to ponder what we are going to say. "Set a watch before the doors of thy lips." *Psa. cxli. 3.* He bids us not build up like a stone wall, that nothing may go in nor come out, but he speaks of a door, which may sometimes open, oftentimes shut, withal to have a watch standing before it continually. A Christian must labor to have his speech as contracted as can be in the things of this earth; and even in divine things our words should be few and wary. In speaking of the greatest things, it is a great point of wisdom not to speak much. The Apostle James makes it a great character of a Christian's perfections: "If any man offend not in word, the same is a perfect man." But where is that man? Seeing we find men generally, and most of ourselves, so far from this, it cannot choose but work this, to stir up ardent desires in us to be removed to that blessed society where there shall never be a word amiss nor a word too much.—*Archbishop Leighton.*

For "The Friend."

The Fathers.

The following incident, and the reflections arising from it have been so often recurring, it may be they have a use in stirring up the pure mind by way of remembrance of the precious examples left us in the lives of the early fathers of our church.

A Freedman sitting by the fire one very cold morning, and seeking occasion to be informed about a people who had, it appeared, interested him deeply, asked "Was *Paine* (meaning Penn) the father of your church?" "No, we call Fox the founder of our church." "Oh yes: *John*, war'nt it?" "No, George Fox." "Well I've hear'n of that man Fox." "Mighty deep man that." The talk that followed was as spiritual as it was original on his part. And the lesson I learned from it was this. Why should not the evident opportunity for spreading the Truth which "*that man Fox*" preached, be zealously embraced. Why should such seeking, tender, receptive minds be unsatisfied, by reason of our supineness. Is such apathy in accordance with the life and work of "*that man Fox*," and his co-laborers? Did they refrain from open calls to labor in our Lord's vineyard, because of the fear of being called proselyters, or missionaries? Is Quakerism too poor to be planted in the face of strangers to its power? Will it not grow in new ground? The very ground which is the least encumbered by traditions and formalism, is that which is most propitious to its growth. The hearts that have looked with the most singleness to the Lord for deliverance—the souls that seek admission most directly into the sanctuary, are they into which pure Christianity is most readily received. Such hearts are, generally, the hearts of the disenthralled of the South, both white and colored; and among them is the call to labor. How many have *received* the call is not for one to judge for others.

Y. W.

1st mo. 6th, 1873.

Barclay's Life of Jaffray.

Having been instructively engaged in republishing the Diary of Alexander Jaffray, by John Barclay, I thought that some selections from it might be entertaining, as well as practically useful to the readers of "The Friend."

Beside the diary of A. J., the work also opens out a good deal of collateral matter luminously bearing upon the subject in hand; which, while calculated to excite the interest of the elder reader, is perhaps no less adapted to the instruction and edification of the more youthful and forming mind.

"In a corner of the Apologist's study," says the editor in some prefatory remarks, "on paper highly discolored, and the writing in some places much injured, so that many parts of it were for a time almost wholly unintelligible, with the entire absence also of the author's name, furnishing another source of difficulty, was found a portion of the MS. of the diary; while in a loft of a farm house not far from the old mansion, in detached fragments, among heaps of waste paper, and in a very tattered condition, were discovered leaf after leaf of another MS. which were quickly recognized as of the same hand writing, and counterparts of the foregoing. I am unable to state," continues J. B., "how these came into the possession of the Barclays of Ury; but, from the great intimacy which subsisted for several generations between that family and the Jaffrays, it is highly probable, that it was consigned by some branch of the latter to the care of the former, with a view to its publication. The most prominent design of the writer, in taking down these observations on the Lord's goodness towards him, is set forth at the commencement of the diary, being expressively opened, by the introduction of two scriptural passages, (hereafter to be given), which he there adopts as his motto, and to which, as a watchword, he often recurs: namely, that he might *stir up himself, and engage his heart to the Lord forever.* Yet, besides this primary design of self improvement, it becomes manifest as we proceed, that he includes a further object, and that he is not without hope, his successors, especially his children, may derive instruction from a recital of the passages and exercises of his life."

Continuing the preliminary remarks of our author: "On the subject of the religious qualities of this fragment of autobiography, it will be readily perceived there prevails throughout the diary, every symptom of a salutary and genuine exercise of mind, uniformly directed, in the first place, for the well-being of the writer's own soul, next for that of his family, then on account of 'the godly,' but in its full scope reaching towards all of every class. Those great duties and attainments so mainly pressed upon us by our Divine Saviour while personally on earth, and which it was no mean end of His appearing to enforce, are here every where upheld and sought after; such as self denial, humility, charity, and watchfulness unto prayer. One feature, not common in productions of this kind, but which forms in the present instance a chief attraction, is the *gradual and continued enlargement in spiritual growth.* We here trace, in the unaffected outline of Jaffray's views and feelings, the intimate workings and movements of a mind, superior to those temporizing compliances with systems and parties, which have ever proved a vast impediment to

the pious and the dedicated, in their heavenly race. We see, in his narrative, to what conclusions the pure dictates of the Holy Spirit brought him, to what they tended, and how they operated on an honest, and humbled soul, even to break down the strongest bias; as it were to remould the man, reducing all things "to the obedience of Christ." I earnestly desire for my readers, whatever be their standing in the universal church, that they may be enabled profitably to reflect upon this feature of his case, that thus they may be favored to arrive at just conclusions with regard to it. This individual was truly led, as 'the blind by a way' that he had not hitherto 'known,' into paths—the *good old paths*, indeed,—but which were then newly 'cast up,' and 'every where spoken against.'"

It is due to the memory of those, who, in the spirit of their meek and self-denying Saviour, "endured such contradiction of sinners against" themselves, that the temper and tendency of that age should be manifested;—otherwise, very superficial and incorrect notions might be readily taken up respecting them; and the peculiar line of behavior, so uniformly observed by these true friends of the true spiritual liberty, might be greatly misunderstood. This remark leads to the notice of one trait, in particular, which has ever been, and I believe must ever be attributable to the real "Quaker," and which is strikingly apparent throughout the greater part of these memoirs: namely, an unconceding and close adherence to that course of conduct, which their sense of duty has at any time indicated.

(To be continued.)

Something wrong with the Sun.—When we consider the intense heat which has prevailed during the last summer, we are naturally led to the conclusion that the sun himself is giving out more heat than usual. We cannot refrain from noting, as at least a curious coincidence, that at the very time when the heat has been so great, the great central luminary of the solar system has been the scene of a very remarkable disturbance, an event, in fact, altogether unlike any which astronomers have hitherto observed. If we only remember that our sun is one of the stars, not in any way distinguished, unless perhaps by relative insignificance, from the great bulk of the stars which illuminate our skies at night, or are revealed by the telescope, we shall learn to recognise the possibility that he may undergo marked changes. There are stars which, after shining with apparent steadiness for thousands of years, (possibly for millions of years before astronomy was thought of,) have become suddenly much reduced in brightness, or after a few flickerings (as it were) have gone out altogether. There are others which have shone with equal steadiness, and have then suddenly blazed out for a while with a lustre exceeding a hundred fold that which they formerly possessed. It would be equally unpleasant for ourselves whether the sun suddenly lost the best part of his light, and presently went out altogether, or whether he suddenly grew fiftyfold brighter and hotter than he now is. Yet in the present position of sidereal astronomy, it is impossible to assert confidently that one event or the other might not take place at any time. Fortunately, we may view this matter (just as astronomers have learned to

view the prospect of mischievous collisions with comets) as a question of probabilities. Among so many thousands of stars there have been so many sudden outbursts of light and fire, so many sudden defalcations of splendor. Our sun is one of those thousands, and so far as we know, takes his chance with the rest.—*Miscellany.*

For "The Friend."

Albert Barnes says, after arriving at the age of three score, I have seen the value of temperance. I began life when the use of intoxicating drinks prevailed generally in our country. I was never intemperate; but I was exposed to the temptations to which those who enter on life when such habits prevail, are exposed, and I have seen many of the companions of my early years sink to the grave as the result of habits formed under those customs.

The great work of the temperance reformation in this country, commenced about the time that I entered on my ministry. I adopted the most rigid views on the subject. I embraced the principles of entire abstinence from all that can intoxicate. I have adhered to that principle. For thirty years I have rigidly abstained from even wine, except as prescribed by a physician, and then most rarely. I have never kept it in my family; I have never provided it for my friends. I have never concealed my sentiments on the subject; and in thus abstaining, in all the circles where I have been, whether of religious men or worldly men, at home, at sea, or abroad, I have seen only a marked respect for my sentiments.

If I were to live my life over again, I see nothing in this matter which I would wish to change. I am persuaded that the principle has all the importance which I have ever attached to it. I have lost nothing by it; I have gained much. I have lost nothing on the score of health; I have gained much. I have had a clearer intellect, than I should otherwise have had: I have had more bodily vigor; I have had a calmer mind, and I have had more cheerful spirits. I have had more ability to labor, and I have had a more uniform inclination to labor.

I cannot forget that by this course of life, whatever may have occurred in other respects, I have escaped dangers to which I should have been exposed, and which might have proved my ruin. I have not lived so long upon the earth without seeing painful evidence that no profession, not even the ministry of the Gospel, of itself secures a man from the dangers of intemperance; and I have seen most sad and humiliating illustrations of the effect of indulging in intoxicating drinks, even among ministers of the gospel; and whatever else may have occurred in my life, it is a source of grateful reflection to me now, that I have not fallen as they have done; that I have been permitted to feel the confident assurance that as long as I adhered to this fixed purpose, I was absolutely certain that one of the direst curses that can come upon men would never come upon me; that of disgracing my profession, and crushing the hearts of my friends, and covering my own name with infamy, by intemperance.

It was my lot to begin my ministry in a region of country where the usual customs on the subject prevailed, and where alcoholic drinks were extensively manufactured and

sold. Within the limits of my pastoral charge embracing an extent of not far from ten miles in diameter, there were nineteen places where the article was manufactured, and twenty where it was sold. I considered it my duty early to call the attention of my people to the subject. I presented my views, in successive discourses, plainly and earnestly. I appealed to their reason, to their conscience, to their religion. I showed what was the doctrine of the bible on the subject, and I stated the influence of the practice on the happiness of families, and on the peace, the order, and the morals of the community, and its influence in producing pauperism, wretchedness, crime and death. The appeal was not in vain. I found early, even where habits had been long established; where property was involved and where sacrifices would be required on their part in adopting my views, that men would listen to the voice of reason, and the voice of God. I had the happiness to know that in eighteen out of the twenty places where intoxicating drinks were sold, the traffic was soon abandoned; and I saw in seventeen out of nineteen of those places where the poison was manufactured, the fires go out to be rekindled no more. I had a proof thus early in my ministry, which has been of great value to me since, of the fact that truth may be presented to the minds of men so as to secure their approbation, even when great pecuniary sacrifices must be made, and when it would lead to important changes in the custom and habits of society.

The cause of temperance, as a cause, has met with a Waterloo defeat. The advocates of the use of intoxicating liquors have triumphed. The barriers against intemperance have been broken down. The temperance societies have been disbanded. The restraints on the manufacture and sale of that which poisons and ruins have been withdrawn. The utmost liberty in the manufacture and sale has been conceded by the law, and the voice of persuasion, of entreaty, and of warning has almost died away. The community has determined that there shall be no restraint, and that all men may manufacture, and sell, and drink as they please. The flood gates are thrown wide open, and the experiment is to be again made, on the largest scale, to determine what will be the effect of unlimited indulgence in intoxicating drinks. The community has expressed its willingness to tax itself to support paupers, ninety-nine out of every hundred of whom are made paupers by the direct or indirect influence of intoxication; to pay the expense of building prisons, and conducting the business of courts, and supporting convicts for burglary, arson, brawls, and manslaughter, nine cases out of every ten of which are produced by intemperance—to bear this enormous burden because there is a small portion of the community which demands the privilege of supporting itself by scattering wretchedness and crime over the land; by breaking the hearts of wives, mothers and sisters, and by consigning husbands, fathers and sons to the wretched grave of the drunkard.

Meantime the press is silent. The pulpit is dumb. The voice of warning and entreaty has died away. A most fearful experiment is made in the land; an experiment whose result God alone can see.

I believe that the manufacture and sale of ardent spirits for the purpose of a beverage,

an immoral employment, and a ruinous use of capital; that the practice of licensing is in any form and for any purposes—of giving the protection of the law for a mischievous revenue, over that which spreads woe, poverty, and crime in the land, is as erroneous in principle as it is pernicious in its consequences; and that the true principle in this matter, is that of entire prohibition of that which is “evil, and only evil, and evil continually.” I believe that a community would be better and happier; more prosperous in worldly matters, and more religious towards God, where this should be done; and that in doing this, no just principle in legislation would be violated.

to be followed with afflictions and crosses, no judgment nor curse. But to live in darkness and blindness,—to want the light of God's countenance, to be without the knowledge of himself, and to want the light of His countenance, while we have plenty of outward things, these are curses indeed.—*I. Ward.*

THE FRIEND.

FIRST MONTH 18, 1873.

to sympathize with those, who, while waiting for the consolation of Israel, and earnestly striving for the enlargement of her borders, are distressed and discouraged by so much that is said or published among us, which, however may be the intention of its authors, is calculated to lead to the belief that the work of salvation is a very easy affair, and may be accomplished, as it were, at once. Could we give credit to it, we would suppose that those likened to some sense of their lost condition, can know their sins at once washed away, and complete justification experienced, by a self-begotten faith in the truths recorded in the Holy Scriptures relative to the atoning sacrifice of Christ; and that they may apply themselves the promises there found, made to his true-born children. The idea of an arduous fight and struggle, as presented by the Lord in his exhortation, “Strive [or be baptized] to enter in at the strait gate,” appears to be discarded, and the doctrine inculcated, that confession of belief in Christ's attributes and offices, and profession of what is termed *consecration*, will ensure that He, as “substitute” and “sinbearer,” will forthwith take away the guilt and cleanse from all iniquity, and enable to stand “perfect and complete in all the will of God.” There need be no wilderness journey to the promised land; holiness can be reached quickly, without passing through the “old, weary, striving way” which Friends have heretofore supposed to be the ordinary lot of Christians who are anxious to fight the good fight of faith, in order to lay hold of eternal life. Of course, there is no engaging in any of the services pertaining to Christ's church is as rapidly accomplished.

We know that the dissemination of this kind of doctrine is a source of sorrow to many among us, because its direct tendency is to lead those who may be aroused by the visitation of the Day Spring from on high, and who expect it, at ease in a false rest, lead them to

suppose they are born again, when they have hardly felt the first pangs of the new birth, and thus prevent them from coming under the fiery operation of the flaming sword which “turns every way to keep the way of the tree of life,” and being created anew in Christ Jesus, be thereby qualified to engage in his work and service. It also keeps up disunity and division among the members of the Society, for there are not a few of them who cannot unite with the doctrine nor with those who uphold it. It likewise often brings depressing doubts and fears into the minds of some, who, having set their faces heavenward, are striving to walk in the strait and narrow way; but who find there is a “law in their members, warring against the law of their mind,” from which “law of sin and death,” they can be set free only by continued obedience “to the law of the Spirit of life in Christ Jesus,” and who therefore are made to feel that it is necessary for them to submit to be “buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life. Satan is ever ready to take advantage of the doubts and fears of these, and to try to persuade them that they are making the way too hard for themselves; that there is no necessity to take up the daily cross, and deny themselves of all conformity to the spirit and manners of the world; for there are others who do not do so, who do not find religion such a self-crucifying system, who can conform to the world in many things, but who nevertheless claim to be saved by Christ, who has long since wrought the whole needful work for them; who will cover all their impurities with the robe of his righteousness, and make them holy without all this struggling and suffering.

We could quote for the instruction and encouragement of these conflicting, sorely tried disciples, from the journal of nearly every substantial Friend who has left his or her religious experience upon record, from George Fox down to our own time, and show that they have had to walk in the tribulated path, set forth in the Scriptures under the similitude of the Christian's warfare; and that though Wisdom's ways are ways of pleasantness, and all her paths are peace, yet bringing man up out of the fall, wherein he is the servant of his evil propensities, and an enemy to God and to good works, and creating him anew in Christ Jesus, so that the strong man armed is cast out and all his goods spoiled, is a great and most generally a progressive work; wherein the natural or carnal will must be crucified and slain, and man reduced to the state of a little child. We, however, will limit our extract to the following from John Richardson:

“After much searching without, amongst those who proved to me physicians of no value, and miserable comforters, I betook myself to a lonesome and retired life, breathing after, and seeking the Lord in the fields and private places, beseeching him, that he would bring me to the saving knowledge of his truth; and Blessed be the name of the Lord now and forever, I had not sought him long with all my heart, before I met with his inward appearance to me, in and by his Holy Spirit, light and grace. But when the true Light did begin to shine more clearly, and the living witness arose in my inward man, oh! then my undone, bewildered, and miserable condition

began to appear, and great and unutterable were my conflicts and distress. I thought no man's condition upon the face of the earth was like mine. I thought I was not fit to die, neither did I know how to live. I thought in the evening, ‘Oh that it was morning!’ and in the morning, ‘that it was evening!’ I had many solitary walks in the fields, and other places, in which I poured out my complaints and cries before the Lord, with fervent supplications to him, that he would look upon my affliction and the strong temptations I was under, and that he would rebuke the adversary of my soul, and deliver it, for I even thought it was in the jaws of a devouring lion, and amongst the fiery spirits, and, as it were, under the weight of the mountains. Read and understand the afflictions of thy brother, thou that hast come through great tribulations, and hast washed and made thy garments white in the blood of the Lamb. This is the beginning of that baptism which doth save, and of that washing of regeneration and renewing of the Holy Ghost, which the Lord sheds upon the believers in abundance. This is the blood which sprinkles the heart from an evil conscience, that the children of men, thus changed, may serve the living and true God; this is the life which converts the world, even as many as are converted; this is the virtue, life, and blood, which maketh clean the saints' garments, and inwardly washeth them from all filthiness, both of flesh and spirit. I found this was and is He of whom it is said, ‘By him were all things made, and he is the Lord of all;’ a man ought to be servant to him, and all things in man subservient to him, who commands and comprehends all things, in whom all the types and shadows end, or are fulfilled. Read this, thou virgin daughter, or clean church of Christ, the rock of thy strength, whose name to thee is as precious ointment poured forth, and because of the savor thereof, the virgins love him, and are under great obligations to obey and follow the Lamb of God, wheresoever he leadeth.”

“I now came to witness that Scripture to be fulfilled which saith, that ‘When the Lord's judgments are in the earth,’ or earthly hearts of men, ‘the inhabitants learn righteousness;’ and notwithstanding there was an aversion in my wild nature to the people in scorn called Quakers, as also to the name itself, yet when the afflicting hand of the Lord was upon me for my disobedience, and when, like Ephraim and Judah, I saw in the light my hurt and my wound, I bemoaned myself, and mourned over that just principle of light and grace in me, which I had pierced with my sins and disobedience. Although that ministration of condemnation was glorious in its time, yet great were my troubles, which humbled my mind, and made me willing to deny myself of every thing which the light made known in me to be evil. This was surely like the day of Jacob's troubles, and David's fears. I saw that the filth of Sion was to be purged away by the Spirit of judgment and of burning; this is the way of the deliverance and recovery of poor men out of the fall, and the time of the restoration of the kingdom to God's true Israel. Read ye that can, and understand. This was the day of my baptism into the love of God, and true faith in his beloved Son, as also into a feeling of, or sympathy with him in his sufferings, which were unutterable; and I found that ministration changed; that which had been unto death, was now unto life; and

the ministration which was of condemnation unto the first birth, when that was slain, and in a good degree nailed or fastened to the cross of Christ, the power of God, then the good prevailed over the evil, and working out the evil in the mind, and also in the members, made all good or holy. The Lord's living power, and consuming word, when it works and prevails, brings into subjection, and maketh holy the very heart or ground in men."

BALTIMORE YEARLY MEETING.

A copy of the printed minutes of Baltimore Yearly Meeting, has been received at our office; by which we learn that it was held by adjournments from the 19th to the 24th of the 10th month, 1872. Epistles were read from the Yearly Meetings with which it corresponds, (except Kansas,) and replies thereto were prepared, approved and directed to be forwarded. Francis T. King was re-appointed clerk, and James Carey, assistant. A proposition received from Baltimore Quarterly Meeting to discontinue Preparative Meetings where there is but one in a Monthly Meeting, was referred to a committee, which reporting as its judgment, that Monthly Meetings, with the consent of their Quarterly Meetings, have power both to establish or discontinue Preparative Meetings, it was united with. Men and women met together when the London General Epistle and the minutes of the Meeting for Sufferings were read, and that meeting encouraged to prosecute their labors. A new committee was appointed to visit subordinate meetings. The Queries, and answers from the Quarterly Meetings were read, and a minute on the state of the meeting, and containing advice and encouragement to more faithfulness was adopted. Reports from "The Baltimore Association to aid our Brethren of North Carolina," and from the Secretary of "The Peace Association of Friends in America," were read. The meeting concluded, to meet at the usual time and place next year.

SUMMARY OF EVENTS.

FOREIGN.—Louis Napoleon, ex-Emperor of France, died at Chiselhurst, near London, on the 9th inst. The interment was to take place on the 15th, at Chiselhurst, but it is said that the French government will permit the final interment to be made in France if the funeral is strictly private, and he is buried as ex-Emperor and not as Emperor. Numerous officers of the French army applied for leave of absence to attend the funeral, but they were in all cases refused, excepting where the applicant was formerly connected with Napoleon's household. A great number of Frenchmen were expected at the funeral. The sudden death of the ex-emperor took his friends and family by surprise. He had been suffering from a painful disease, and had already been twice subjected to surgical operations; when before another could be tried his vital forces seemed to leave him all at once and he sank rapidly.

The opinions expressed by the French journals vary greatly in their estimates of the deceased. The *Journal des Debates* says: "He was the great delusion of the country. The mass of the nation dreamed with him. The awakening was terrible. Now 'the empire is peace'—the peace of the tomb."

The *Constitutionnel* finds the situation in France and in Europe nowise affected by the death of Napoleon. His reign was most fruitful in great results. History will record it as one of the most prosperous, notwithstanding its disastrous close.

Legitimist, Clerical and Orleanist journals do justice to Napoleon's good qualities, and concur in the opinion that the system he inherited was responsible for most of the evils of the government.

The *Republique Francais* considers the Bonapartist party dead. It reviews what the two empires cost

France in money, blood, shame and disaster. Both Emperors were only powerful by force of lies; and by lies they fell.

President Thiers has instructed the French ambassador at Vienna, to convey to the Austrian Prime Minister an expression of the deep regret of the French government at the indiscreet publications of the Duke de Grammont.

Count Von Beust publishes a letter in answer to the assertions of the Duke de Grammont. The Count shows that Austria tried to dissuade France from going to war with Germany, and explicitly reserved her right to remain neutral. After war was declared France asked for an alliance and Austria refused.

President Thiers and the Committee have agreed as to the occasions when the President may address the Assembly.

Several persons belonging to the International Society have been arrested in France. Orsini bombs were found in the possession of some of the parties.

During the year 1872, 166,166 emigrants sailed from Liverpool, 14,618 from London, 22,901 from Glasgow, 30,660 from Cork, and 9,607 from Londonderry.

In the army bill which the Danish Minister of War presented on the 8th inst., great reductions are made in the army and material of war, indicating that the policy of Denmark is one of peace and neutrality.

The Swiss Federal Council have threatened to use vigorous measures against the Canton of Valais, because Jesuit masters have been tolerated in the schools.

The Carlists troubles continue in the north of Spain. A band of Carlists which was roaming through the province of Valencia, was attacked by government troops on the 10th, thirty-two of the insurgents were killed, thirty captured, and the rest dispersed.

The Bilbao Cable Company has obtained a concession for constructing a special line of telegraph from Bilbao to Madrid, for the transmission of dispatches to be received from abroad over their cable.

The king has signed a concession to a Spanish company for a telegraph cable from Cadiz to Cuba, by way of the Canaries and Tenerife.

During the session of the Italian Chamber of Deputies on the 10th inst., the Minister of the Interior formally announced the death of Napoleon, and said that the Italian government had learned of the event with the deepest regret. It was impossible to forget that Napoleon had contributed greatly to secure the unity of Italy.

At Rome, Venice and Milan, subscriptions have been opened for funds to be devoted to the erection of a monument to the ex-Emperor.

A Berlin dispatch of the 10th says: In the Diet today Count Von Eulenberg, Minister of the Interior, in answer to an interpellation introduced yesterday, stated that the prosecutions against newspapers originated in the Foreign Office, and their object was to get a judicial decision as to whether such calumniations of the country as were contained in the Papal allocution could be legally published and circulated.

A dispatch from Bombay says, that a report has reached that city that a terrible earthquake has occurred at Somghur, a town of India, 114 miles north of Bombay. Fifteen hundred persons are said to have been killed in the town alone. Nothing had been heard from the surrounding country which it was feared had also suffered greatly.

London, 1st mo. 13th.—Consols 92½. U. S. sixes, 1867, 93½; new five per cents, 90½.

Liverpool.—Uplands cotton, 10½d.; Orleans, 10½d.

A Madrid dispatch of the 13th says: Additional reinforcements for the army in Cuba have sailed for Havana. A manifesto has appeared against the proposed reforms in Porto Rico. It advocates the gradual abolition of slavery, and strongly opposes the policy of the government with regard to the West India Islands. The paper is numerously signed by the nobility and members of the monarchical parties.

UNITED STATES.—According to the last monthly report of the Department of Agriculture, the aggregate crop of Indian corn is estimated at 1,100,000,000 bushels; a better quality and greater value than usual. The total cotton crop is placed at 3,450,000 commercial bales, averaging 465 lbs., produced on 8,482,905 acres, in ten States, an average per acre of 188 7-10 lbs. The season was unpropitious owing to insect depredations and local droughts. The aggregate hay crop is estimated at 24,000,000 tons. Thousands of sacks of wheat remain unthrashed in California fields, the granaries and warehouses being all full and no storage available. When one hundred more ships have loaded and sailed there will still remain wheat to spare.

According to Governor Geary's annual message, the State debt of Pennsylvania, 11th mo. 30th last, was

\$27,303,495, having been reduced \$10,992,662 in the previous six years. The balance in the State Treasury at that date was \$1,482,455.

The Pennsylvania Convention to revise the Constitution of the State, met in Philadelphia the 7th inst. pursuant to adjournment from Harrisburg. It will probably be several months in session.

The interments in Philadelphia last week were 320. There were 41 deaths of consumption, 45 inflammation of the lungs, and 16 old age.

Boston had 207 interments last week, including 56 deaths of small pox.

The total number of deaths in Cincinnati during the year 1872 was 5,472.

The Atchison, Topeka and Santa Fe Railway, has completed 1106 miles of track within the last year.

The production of anthracite coal in Pennsylvania in 1872, amounted to 18,400,000 tons, of which 4,866,520 tons were forwarded by the Philadelphia and Reading Railroad. The gross receipts of this road for the year were \$12,125,038, and the expenses \$8,063,542, leaving a net profit of \$4,061,496, which is \$945,444 less than that of 1871.

In New York during the week ending the 11th inst. there were 508 deaths, 484 births, and 211 marriages.

The Markets, &c.—The following were the quotations on the 13th inst. *New York*.—American gold, 112½. U. S. sixes, 1881, 115½; ditto, 1867, 114½; new five per cents, 111½. Superfine flour, \$6.15 a \$6.55; extra State, \$7.25 a \$7.50; finer brands, \$7.75 a \$13. *White*. Michigan wheat, \$1.97; red western, \$1.88; No. 1 Milwaukee spring, \$1.66; No. 2 Chicago do., \$1.57. Canada barley, \$1.40. Oats, 50 a 55 cts. Western mixed corn, 66 cts.; yellow, 67 a 67½ cts.; southern white, 75 cts. *Philadelphia*.—Middlings cotton, 21 21½ cts. for uplands and New Orleans. Cuba sugar, a 9½ cts. Superfine flour, \$5 a \$5.50; extras, \$6. \$6.50; finer brands, \$7 a \$10.50. White wheat, \$2.1 a \$2.15; amber, \$2.05; western red, \$1.97 a \$2. Rye, 93 a 95 cts. Old yellow corn, 65 cts.; new, 61 a 62 cts. Oats, 46 a 52 cts. Smoked hams, 12½ a 14 cts. Lard 7½ a 8 cts. Clover-seed, 9½ a 9½ cts. About 2100 head cattle were sold at the Avenue Drove-yard at 7½ a 8 cts. per lb. gross for extra; 6 a 7 cts. for fair to good and 5 a 5½ cts. for common. Sales of 12,000 sheep 6½ a 7½ cts. per lb. gross for choice, and 5 a 6 cts. if fair to middling. Hogs sold at \$6.25 a \$6.50 per 100 net. Receipts 4,500. *Baltimore*.—Choice white amber wheat, \$2.15 a \$2.25; western red, \$1.78 a \$1.90. White corn, 66 a 67 cts.; yellow, 64 a 65 cts. Oats, 4 a 53 cts. *Chicago*.—No. 2 spring wheat, \$1.20½. No. mixed corn, 30½ cts. No. 2 oats, 25½ cts. No. 2 rye 67 cts. No. 2 barley, 67½ cts. Lard, 7½ cts. *St. Louis*.—No. 3 fall wheat, \$1.77; No. 2 spring, \$1.25. No. mixed corn, 32 cts. No. 2 oats, 28 cts. *Cincinnati*.—Wheat, \$1.65 a \$1.68. *Louisville*.—Extra family flour \$6.75; finer brands, \$7.75 a \$8.75. Sugar cured ham 12½ a 13 cts. Lard, 7½ a 7½ cts.

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Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the 9th of 8th mo. 1872, ACHSAH HALL, beloved member and elder of Upper Springfield Monthly Meeting, Col. Co., Ohio, in the 56th year of her age. This dear Friend was much attached to the ancient doctrines and testimonies of the Society of which she was a member. During the forepart of a lingering illness, she seemed for a considerable time left under sense of her own unworthiness, but was at length permitted to rejoice in the love and mercy of her Redeemer and to feel an evidence of acceptance into the mansion of rest and peace.

—, suddenly on the 4th inst., at the residence of her son-in-law, Lloyd Balderston, Coloma, Md., JAN CANBY, widow of Caleb H. Canby, late of this city, aged 80 years. She had been concerned in her walks among the lowly, the afflicted and the destitute, to minister their wants, and endeavor to lead them to the better life; and though her transition was sudden, we have the consolation of believing that through redeeming mercy the welcome invitation was given, "Enter thou into the joy of thy Lord."

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.